Perlegi Libellum hunc cui titulus, The Principles of Holy Christian Religion, or, The Catechism of the Church of England paraphrased, *in quo nihil reperio quo minus cum utilitate publicâ jam denuo imprimatur.*

ROBERTUS PORY S. T. P.
Reverendissimo in Christo
Patri ac Domino, Domino
Archiepiscopo Cantuar.
Sacellanus Domesticus.

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THE PRINCIPLES OF Holy Christian Religion:

OR,

The *Catechism* of the Church of *England* Paraphrased;

The Objections against it answered;

With short Prayers for the Morning and Evening annexed.

By RICH. SHERLOCK, *D. D.*
Rector of *Winwick* in *Lancashire.*

The sixth Edition.

Let us hold fast the profession of our faith without wavering, Heb. 10. 23.

LONDON,
Printed for *R. Royston*, Bookseller to his most Sacred MAJESTY, 1663.

The Preface.

Touching the *neceßity of Catechiſing:* the *authority*, *uſefulneß*, and *General Heads of our Church-Catechiſm.*

AS *all* tender-conſcienc'd men *do ſadly lament the manifold* Sects, diviſions, *and various opinions in* Religion *amongſt us: ſo all* wiſe *and* prudent *perſons do withall conſider and obſerve the* cauſes *thereof*; *that ſuch diſorders and confuſions may be remedied and prevented.*

And the greateſt cauſe of ſo much giddineſs in the mindes of men, why ſo many waver like a wave of the Sea, driven to and fro with every winde of Doctrine, and toſſed, *is for want of a good bottome or ſure foundation to ſtand upon; which conſiſts in being well* Catechiz'd, *or throughly inſtructed in the principles of the holy and true Religion.* Jam. 1. 6.

There is no want of Preaching *or* Hearing Sermons, *nor can this be the ſource and original of ſo much inconſtancy in Religion,*

ligion, (it may be the cause of ignorance, *but not of* error) *since we see by experience that the most* fickle *and* giddy people *are commonly the most eager* hearers *of many Sermons and several Preachers: and what's the reason, but that such Sermons as men ordinarily hear, being not first well* Catechized, *render their mindes like a* ship *without* ballast, *which cannot keep a steddy course, but tosses, rolls and tumbles, and is by every gust of winde overthrown?*

For Preaching *without* Catechizing *first, is as if a man should goe about to build a* house *without a* foundation, *which can prove no other but some* Castle in the air; *or as if we should think to be* perfect men, *and never pass through the state of* infancy *and* youth; *or as if* sucking Infants *instead of* milk *should feed upon* strong flesh, *and this too often* raw, *and* indigested *also.*

1 Cor. 3. 2. Heb. 5. 12. 13.

Hence it comes to pass that there are so many, 1. *upon whom that Prophecy of* Isaiah *is fulfilled,* By hearing ye shall hear and not understand, and by seeing ye shall see and not perceive: *and that of S.* Paul *also,* Ever learning, and never able to come to the knowledge of the Truth.

Mat. 13. 14. 2 Tim. 3. 7.

Hence

Hence 2. *so many become* wise in their own conceits, *who really are but* fools *in the* knowledge *of saving truth*, who wax vain in their imaginations, and their foolish hearts are darkned, *through the glimmerings of conceited knowledge*; *who will take upon them to talk of this and that point of Religion, argue against such and such doctrines and practises of the Church,* Desiring to be teachers of the Law, *and yet* understand nothing of what they say, or whereof they affirm. Pro.26.12 Rom.1.21, 22. 1 Tim.1.7.

Hence 3. *it is, that the holy Word of God, which is in it self, rightly understood, the* pure fountain *of* truth, *is made by many* uncatechized, *unprincipled men, the* very sink of errors, *being misinterpreted and mis-applied to the maintenance of false opinions, and even* Doctrines of Devils.

Whereas undoubtedly, were there a sure foundation laid in the true and thorough understanding of the Principles of Christianity, *there could not be possibly either so much* ignorance *and blindness besotting the minds of men, so much* giddiness *and wavering in religion, or so much* abuse *and* wresting *of holy Scriptures to the ruine of souls: for holding fast the* foundation, *the minde of man,* like a house built up- Mat.7.24.

on a rock, *stands firm against the shock of*
Ephes. 4. *every temptation, and is* not tossed to and
14. fro with every winde of doctrine by the
sleight of men, and cunning craftiness,
whereby they lye in wait to deceive.

For the practice therefore of this duty of Catechising, *we have many both* commands *and* examples *in holy Scripture*; *set, amongst many others,* Gen. 18. 19. Deut. 6. 6, 7. Psal. 34. 11. *and* Psal. 78. *from the* 1. *to the* 8. vers. Prov. 22. 6. 2 Tim. 3. 14, 15.

Sect. 2. *The great necessity and usefulness of being well* Catechised *being thus apparent, and by all wise and knowing men considered, hath occasioned the penning and printing of several* Catechisms; *many of which though they may be good in themselves, and useful in their kinde, yet none of them are to be ranked with, or to be esteemed of equal authority and usefulness with our* Church-Catechism: *because,*

1. *It is not of private, but publick authority, and consequently to be preferred before all others, as much as the Laws and Statutes of a* National Councel *before the conceptions and dictates of private persons.*

Ephes. 4. 13. 2. *For the maintenance of unity in the*

Faith, 'tis necessary that there should be one common form of sound words, which all should hold fast, and stick close unto; that as we are all members of one Church, (or should be so at least-wise) so we should all stand upon one ground, be built upon one foundation, and steer our course towards the land of Promise in one and the same bottome. a Tim. 1. 3.

3. There is no other Catechism can be more exact and compleat, more beneficial and usefull, then this of our Church, which will appear by considering the order and general heads thereof.

And first, to prevent the general Objection which is made both against this and all other Catechisms; 'Tis confessed, That the holy Word of God, or the inspired writings of the Prophets and Apostles, are the ground and foundation all holy and true Religion is built upon: Ephes. 2. 10. We are built upon the foundation of the Prophets and Apostles, &c. Sect. 3.

But because the holy Scriptures are both spacious and difficult, containing many things, some more, some less necessary to salvation, and both these intermixedly and diversly delivered here and there respersed in several books and chapters, and expressed

fed both by way of command *and* counsel, *of* exhortation *and* admonition, *of* promise *and* threatning, *of* history *and* example, *under many* Metaphors, Types *and* Allegories, *which render them both hard to be understood aright, and as hard to be rightly distinguished and reduced to their several heads, for the more clear understanding and firm memory thereof; therefore it seemed good to the wisdome of the* ancient Fathers *of the Church to reduce the pith, summe and marrow of all saving Doctrine contained in the Scriptures under so many several waies of expression, to four several heads,* viz. 1. The Apostles Creed, 2. the Ten Commandements, 3. the Lords Prayer, 4. the Doctrine of the Sacraments. *To one of which four general heads, all that the whole Book of God contains absolutely necessary to salvation is reducible. For,*

1. *All that we are bound to* believe, *in general and in the gross, is summ'd up in twelve Articles by the Apostles or Apostolical men, and is commonly known by the name of* The Apostles Creed; *and that's* the object of our Faith, *and a little* breviary *or summe of the* Gospel.

2. *All that we are bound to* practise *and* obey

obey *is injoyned in the* 10. Commandements; *and that's* the Rule of our Life, *and the* Epitome *of the* Law.

And these are the two parts of holy Religion, Faith *and* Obedience: Faith, *which the* Gospel *requires; and* Obedience, *which the* Law *exacts: which* Obedience *is also called* Charity *or* Love; *for* Love is the fulfilling of the Law: *therefore S.* Paul *reduceth all Religion to* Faith *and* Love, *Gal.*5. 6. 2 *Tim.*1.13. *Phil.*2.13.

But because we can neither believe *nor* doe *any thing as we ought, without the Divine grace assisting us thereunto; therefore God hath ordained and commanded unto us the use of* Prayer *and of the* Sacraments, *as the means and conveyances of his Graces into our souls, to enable us both to* believe *in him, & also to* love & obey *him in a manner holy and acceptable unto him.* Rom. 13. 10.

3. *Therefore the next general head of Catechism is* the Lords Prayer, *as the summe, pattern and perfection of all prayer and Devotion.*

4. *And the fourth and last head is, the Doctrine and use of the* Sacraments: *the ground and reason whereof is briefly this; All those things which concern the good of our* souls, *are, according to the nature of*

the

the ſoul, ſpiritual, divine *and* inviſible, *and ſo are not eaſily conceived by our frail underſtandings, which apprehend not but by organs of ſenſe; therefore God hath been pleaſed mercifully to ordain certain outward* viſible elements *to ſignifie & ſeal his inward* inviſible graces *unto our ſouls, and to be pledges to aſſure us thereof: and theſe are* Baptiſm *and* the Lords Supper.

And upon theſe four general heads all the ſeveral queſtions in the Catechiſm beſides do depend; either 1. *By way of introduction, ſhewing when, by whom, after what manner, and by what means we became Chriſtian; with the great benefits and general duties of Chriſtianity, and our obligation hereunto by* ſolemn vow *and* promiſe *when we were* Baptized: *Or* 2. *for the connecting and joyning of theſe generals together by a fit method for memories ſake: Or* 3. *for the more clear and full underſtanding of each of them; as will further appear in the ſeveral Queſtions and Anſwers enſuing.*

Open mine eyes, O Lord, and enlighten my minde, that I may both ſee & rightly underſtand the wondrous things of thy Law, and carefully frame my heart & all the actions of my life thereafter, through Jeſus Chriſt our Lord, *Amen.*

Thoſe Paſſages which are excepted againſt and anſwered in the Poſtſcrpit of the Paraphraſe are thus noted*.

Maſter.

What is your name? *

Scholar.

N. or M.

Maſter.

Who gave you this name? *

Scholar.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven. *

Maſter.

What did your Godfathers and Godmothers then for you? *

Scholar.

They did promiſe and vow three things in my name;

Firſt, that I ſhould forſake the Devil and all his works, the Pomps and Vanities of this wicked World, and all the ſinful luſts of the fleſh.

Secondly,

Secondly, that I should believe all the Articles of the Christian Faith.

And thirdly, that I should keep Gods holy will and commandements, and walk in the same all the days of my life.

Master.

Dost thou not think that thou are bound to believe and to doe as they have promised for thee?

Scholar.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come

come to judge the quick and the dead. I believe in the holy Ghost: The holy Catholick Church: The Communion of Saints: The forgiveness of sins: The resurrection of the body: and the life everlasting. Amen.

Master.

What dost thou chiefly learn in these Articles of thy Belief?

Scholar.

First, I learn to believe in God the Father, who hath made me, and all the world: Secondly, in God the Son, who hath redeemed me, and all mankinde: Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Master.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandements: Tell me how many there be.

Scholar.

Ten.

Master.

Which be they?

Scholar.

The same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of Bondage.

1. Thou

I. Thou shalt have none other Gods but me.

Lord, have mercy upon us and incline our hearts to keep this Law.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my Commandements.

Lord, have mercy upon us, &c.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Lord, have mercy upon us, &c.

IIII. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt doe no manner of work, thou, & thy Son, and thy Daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in

six

ſix days the Lord made Heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the Sabbath day and hallowed it.

Lord, have mercy upon us, &c.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, &c.

vj. Thou ſhalt doe no murther.

Lord, have mercy upon us, &c.

vij. Thou ſhalt not commit adultery.

Lord, have mercy upon us, &c.

viij. Thou ſhalt not ſteal.

Lord, have mercy upon us, &c.

ix. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Lord, have mercy upon us, &c.

x. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſs, nor any thing that is his.

Lord, have mercy upon us, and write all theſe thy Laws in our hearts, we beſeech thee.

Maſter.

What doſt thou chiefly learn by theſe Commandements?

Scholar.

I learn two things; My duty towards

God, and my duty towards my neighbour.

Master.

What is thy duty towards God?

Scholar.

My duty towards God is, To believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, To give him thanks, To put my whole
* trust in him, To call upon him, To honour his holy Name and his Word, and to serve him truly all the days of my life.

Master.

What is thy duty towards thy Neighbour?

Scholar.

My duty towards my Neighbour is, To love him as my self, and to doe to all men as I would they should doe unto me: To love, honour and succour my father and mother: To honour and obey the King and his Ministers: To submit my self to all my Governours, Teachers, spiritual Pastors and Maisters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering: To keep my

body

body in temperance, ſoberneſs and chaſtity: Not to covet nor deſire other mens goods; but to learn & labour truly to get mine own living, and to doe my duty in that ſtate of life unto the which it ſhall pleaſe God to call me.

Maſter.

My good Child, know this, that thou art not able to doe theſe things of thy ſelf, nor to walk in the Commandements of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer.

Let me hear therefore if thou canſt ſay the Lords prayer.

Scholar.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdome come: Thy will be done in earth as it is in Heaven: Give us this day our daily bread: And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us: And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power, and the Glory, for ever and ever, Amen.

Maſter.

What deſireſt thou of God in this prayer?

Scholar.

I deſire my Lord God, our heavenly Father, who is the giver of all goodneſs, to ſend

his Grace unto me and to all people, that we may worſhip him, ſerve him and obey him, as we ought to doe. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies: and that he will be merciful unto us, and forgive us our ſins: and that it will pleaſe him to ſave and defend us from all dangers ghoſtly and bodily: and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will doe of his mercy and goodneſs, through our Lord Jeſus Chriſt: And therefore I ſay Amen, So be it.

Maſter.

How many Sacraments hath Chriſt ordained in his Church?

Scholar.

Two only, as generally neceſſary to ſal-
* vation: that is to ſay, Baptiſm, and the Supper of the Lord.

Maſter.

What meaneſt thou by this word Sacrament?

Scholar.

I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and as a pledge

pledge to aſſure us thereof.

Maſter.

How many parts be there in a Sacrament?

Scholar.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Maſter.

What is the outward viſible ſign or forme in Baptiſm?

Scholar.

Water, wherein the perſon baptiſed is dipped or ſprinkled with it, In the name of the Father, and of the Son, and of the Holy Ghoſt.

Maſter.

What is the inward and ſpiritual grace?

Scholar.

A death unto ſin, and a new birth unto righteouſneſs: For being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Maſter.

What is required of perſons to be baptiſed?

Scholar.

Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the Promiſes of God made to them in that Sacrament.

Maſter.

Why then are Infants baptiſed, when by reaſon of their tender age they cannot perſorm them?

Scholar.

Yes, they do perſorm them by their ſuretties, who promiſe and vow them both in their names; which when they come to age, themſelves are bound to perſorm.

Maſter.

Why was the Sacrament of the Lords Supper ordained?

Scholar.

For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Maſter.

What is the outward part or ſign in the Lords Supper?

Scholar.

Bread and Wine, which the Lord hath commanded to be received.

Maſter.

What is the inward part or thing ſignified?

Scholar.

The body and blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.

Maſter.

Maſter.

What are the benefits whereof we are partakers thereby?

Scholar.

The ſtrengthening and refreſhing of our Souls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Maſter.

What is required of them that come to the Lords Supper?

Scholar.

To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; whether they have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.

The end of the Catechiſm.

This little Piece having been formerly communicated to the late Reverend Dr *Hammond* for his Judgement of it, received from him an ample Commendation as a thing of worth and use.

R. Royston.

THE PRINCIPLES OF Holy Christian Religion: OR, The *Catechism* of the Church of *England* Paraphrased.

The Introduction.

1. *Quest.*

BEcause your *Name* is the badge and cognizance of that holy Christian Religion you profess, therefore 'tis first demanded of you,

What is your Name? *

Answ.

N. N.

2. *Quest.*

And since together with your *Name* you received Christianity, 'tis therefore secondly askt,

Who gave you this name? *

Answ.

* **My Godfathers and Godmothers in my Baptism, wherein I was made a** *Christian*, and therefore it is called my *Christian name*. Rom. 6. 3.

3. *Quest.*

3. *Queſt.*

What happineſs or benefit is it unto you to be baptiſed and become Chriſtian?

Anſw.

I am thereby made, 1. **A member of Chriſt, 2. A Child of God, 3. An inheritor of the Kingdome of heaven:** or more fully thus;

Pſal. 51. 5. Eph. 2. 3. Rom. 5. 12. Joh. 3. 5. Whereas I was *born in ſin*, and am by nature the *child of wrath*, and heir of *Death* and *Hell*; by being *born again of water* and of the *Holy Ghoſt* in Baptiſm, I am not only, 1. ingraffed into *Chriſt*'s Myſtical body, the *Church*; but am alſo 2. reconciled unto *God* through *Chriſt*, and made his child by *Adoption* and *Grace*; and not only a *child*, but alſo 3. an *Heir*, even an *Heir of God*, and *joynt-heir* with *Chriſt* of the Kingdom of heaven.

1 Cor. 12. 13. Acts 22. 16. Gal. 3. 26, 27. Tit. 3. 5, 6, 7. Rom. 8. 17.

4. *Queſt.*

Are theſe great Bleſſings conferr'd upon you through Baptiſm abſolutely, or upon condition only?

Anſw.

Upon condition, that I do obſerve and keep that promiſe and vow which was made in my name, being baptiſed.

Matt. 28 19, 20. Mark 16. 16. Acts 2. 38.

5. *Queſt.*

What did your Godfathers and Godmothers then promiſe and vow **for you?**

Anſw.

Anſw.

They did promiſe and vow three things in my name: 1. That I ſhould forſake the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh. 2. That I ſhould believe all the Articles of the Chriſtian faith. 3. That I ſhould keep Gods holy will and commandements, and walk in the ſame all the days of my life.

6. Queſt.

Doſt not thou think that thou art bound both to believe and to doe what they have promiſed for thee?

Anſw.

Yes verily, I do believe it to be my bounden duty: and by Gods help I will perform the ſame. And I heartily thank our heavenly Father, who through Baptiſm hath called me to this ſtate of ſalvation through Jeſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame to my lifes end: carefully obſerving this vow of my Baptiſm, which is the general duty of every Chriſtian.

7. Queſt.

What is the meaning of the firſt part of your Chriſtian duty, or vow in Baptiſm?

Anſw.

Anſw.

By promiſing to *forſake the Devil and all, &c.* I do oblige my ſelf to reſiſt, and manfully to *fight* under the *banner of Chriſt* againſt all temptations, whether ariſing from the *Devil*, the *world*, or the *fleſh*, and not ſuffer my ſelf to be *vanquiſhed* by them, and be *led captive* to the *ſervice of ſin.*

Eph. 6. 10, &c. 1 Tim. 1. 18, 19. & 6. 12.

Joh. 8. 34.

And this is that which is alſo called *Repentance from dead works*, Heb. 6. 1. where 'tis remembred as the firſt of the *principles* of the *Doctrines of Chriſt*, because I muſt forſake the ſervice of ſin, and all temptations leading thereunto, before I can truly ſerve God, or receive any benefit by the means of Grace.

Luk. 1. 74, 75.

O God which art the Author of peace and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; defend me thy humble ſervant in all aſſaults of my ghoſtly enemies, the world, the fleſh and the Devil: that I ſurely truſting in thy defence, may not fear the power of any ſuch adverſaries, through the might of Jeſus Chriſt our Lord,

CHAP.

CHAP. I.

Of the Creed.

Queſt.

WHat is the ſecond part of that promiſe you made when you were baptis'd?

Anſw.

To believe all the Articles of the Chriſtian Faith: that is, all thoſe chief heads of Doctrine which Chriſt commanded and taught, as alſo what himſelf did for our example, and ſuffered for our ſalvation. Heb. 6. 1. Acts 1. 1.

Queſt.

What is the ſumme of them?

Anſw.

The Apoſtles Creed.

Queſt.

What mean you by a *Creed*?

Anſwer.

A Creed is as much as a *Belief*: And it is a brief Summary of all the chief heads of Religion, which we are bound to believe as neceſſary to everlaſting ſalvation.

Queſt.

Why do you call it the *Apoſtles Creed*?

Anſw.

Becauſe 1. it contains the ſumme of that

that Doctrine which the *Apoſtles* preached. 2. It was compiled either by the *Apoſtles* themſelves, or *Apoſtolical* men: and it conſiſts alſo of 12. Articles according to the number of the 12. Apoſtles.

Queſt.

Reherſe the Articles of your Belief diſtinctly.

Anſw.

1. I believe in God the Father Almighty maker of heaven and earth.

2. And in Jeſus Chriſt his only Son our Lord,

3. Which was conceived by the Holy Ghoſt, born of the Virgin Mary,

4. Suffered under Pontius Pilate, was crucified, dead and buried;

5. He deſcended into hell, the third day he aroſe again from the dead;

6. He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty:

7. From thence he ſhall come to judge the quick and the dead.

8. I believe in the Holy Ghoſt:

9. The holy Catholick Church, the Communion of Saints,

10. The forgiveneſs of ſins,

11. The Reſurrection of the body,

12. And the life everlaſting. Amen.

Queſt.

Queſt.

What do you chiefly learn to believe in theſe Articles?

Anſw.

Hence **I learn to believe in** that only true God, who being one in *eſſence*, is three in *ſubſiſtence*. Matt. 12. 21. 1 John 5. 7.

1. **God the Father, who hath made me and all the world:** Mal. 2. 10. 1 Cor. 8. 6.

2. **God the Son who hath redeemed me and all mankind:** * 1 Tim. 2. 5, 6. Rev. 5. 9. *

3. **God the Holy Ghoſt, who hath ſanctified me and all the elect people of God.** Which divides this *Creed* into *three general parts*, according to the number of *theſe three Perſons* of the *Godhead*. Epheſ. 4. 30. Rom. 15. 16.

Queſt.

What does the *firſt* general part of your Creed concern?

Anſw.

God the Father, who by his *Almightineſs* of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein; and by the ſame his power does ſtill *ſuſtain* and *govern* all things: which is the ſum and meaning of the firſt Article. *Artic.* 1. Gen. 1. 1. Col. 1. 16. Heb. 11. 3. Pſal. 36. 5, 6. Matt. 6. 26. & 10. 29, 30.

Queſt.

What uſe are you to make of this?

Anſw.

That I am therefore bound to ſerve and worſhip him, and obey his Laws, as being Mal. 1. 6. Dan. 5. 23 Rev. 4. 11. & 5. 12, 13.

Deut. 32. 18. Acts 17. 24, 25, 26, 27, 28. Deut. 10. 12, 13, 14.

being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I have in the world.

Queſt.

What does the *ſecond* general part of your Creed concern?

Anſw.

Gal. 3. 13. Luke 1. 68, 69, 74.

God the Son, and the *Redemption* of mankind by him from ſin and death.

Queſt.

By what names and titles is he known?

Anſw.

Artic. 2. Matt. 1. 21. Acts 10. 38. Rev. 1. 5. Heb. 6. 20. & 12. 24. Act. 3. 22, 23. Luke 1. 32. Jo. 8. 56, 57, 58. 1 Cor. 6. 20. Matt. 28. 18. 1 Cor. 8. 6.

He is firſt called *Jeſus*, which ſignifies *Salvation*. 2. *Chriſt*, which ſignifies *Anointed*, and denotes his threefold office of *King*, *Prieſt*, and *Prophet*. 3. *The only Son of God*, *viz.* by eternal generation. 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the ſole *power* over us.

Queſt.

What do you believe that he *did* and *ſuffered* to redeem you?

Anſw.

Artic. 3. Joh. 16. 28. Luk. 1. 31, 35. & 2. 7. Gal. 4. 4. Joh. 8. 46. Tit. 2. 11, 12.

I do believe that he came down from Heaven, and was by the power of the *Holy Ghoſt* after a wonderful manner *conceived* and made *man* in the ſanctified Womb of the bleſſed *Virgin Mary*; that he was *born* of her; that he *lived* a moſt holy life, and by his *Doctrine* and *Example* guided and directed us in the way to Heaven.

That

That he *ſuffered* for our ſins many grievous and bitter things *under Pontius Pilate* the Governor of *Judea*; that he was by his command *crucified*, or the ſeveral parts of his body were ſtretched out upon the Croſs as upon a rack, and nailed thereunto, to his unſpeakable torment, until through the violence of his pangs he gave up the ghoſt; and being *dead* was alſo *buried*, to manifeſt the reality and truth of his death. *Artic.* 4. 1 Pet. 2. 21. & 3. 18. & 4. 1. Matt. 27. 26. Matt. 27. 50, 60. Phil. 2. 8. 1 Cor. 15. 3, 4.

That *he deſcended into hell*, vanquiſhing both the firſt and ſecond death, and him who had the power of death, that is, the Devil, and all the ſpirits and powers of darkneſs. That *he roſe again the third day*, thereby declaring his victory over death, and over all our ghoſtly enemies. *Artic.* 5. Epheſ. 4. 9, 10. Col. 2. 15. Heb. 2. 14. Rev. 1. 18. & 20. 14. Pſal. 16. 16. Act. 10. 40. & 5. 30. Rom. 14. 9. Col. 1. 18.

That having accompliſhed the great work of our Redemption, he again *aſcended into Heaven*, from whence he came down: that *he ſitteth at the right hand of God*, reigneth as *King* over all, and intercedes for all them that call upon God in his name. *Artic.* 6. Luk. 24. 51. Act. 1. 9. Eph. 4. 8, &c. Heb. 6. 20 Mar. 16. 19. Col. 3. 1. Phil. 2. 9, &c. Rō. 8. 34.

And that *he ſhall come again at the laſt day to judge the quick and the dead*, and render to all men according to their works. *Artic.* 7. Matt. 25. 31. &c. 1 Theſ. 4. 16, 17. 2 Tim. 4. 1. Rev. 1. 7. Pſ. 62. 12. Matt. 16. 27. Rom. 2. 6. Rev. 22. 12.

Queſt.

What uſe are you to make of this ſecond part of your Creed?

Answ.

Psal. 2. 12. & 34. 8. & 44. 6. Rom. 8. 32. Acts 2. 38. & 3. 19. Matt. 4. 17 Tit. 2. 14. 1 Cor. 15. 3. Matt. 11. 29. John 15. 10. 1 Pet. 2. 21. Col. 3. 1. Luk. 21. 34, &c. Tit. 2. 11, 12, 13. Mat. 24. 42, &c.

That I therefore put my trust onely in the *mercies* of God through the *merits* of *Christ* for whatever concerns the good either of body or Soul. That I repent me truly of all my *sins*, which were the cause of my *Saviours sufferings*. That I obey his *Doctrine*, and follow his *example*, as the *way* to *Heaven*. That I *seek those things which are above, where Christ sitteth on the right hand of God:* and by *perseverance* in all *good works*, wait for the coming of my Lord to Judgment.

Quest.

What does the *third* general part of your Creed concern?

Answ.

Artic. 8. Rom. 15. 16. 2 Thes. 2. 13. 1 Cor. 12. 4, 7, &c. Gal. 5. 22, &c.

God the Holy Ghost, and his *sanctification* of me and of all God's people, by his Gifts and Graces, to the sacred service of God, and of our Saviour *Jesus Christ*.

Quest.

In whom is this work of *sanctification* wrought?

Answ.

Artic. 9. 1 Tim. 3. 15. Heb. 2. 12. Ephes. 5. 27. Psal. 2. 8. Matt. 28. ult.

In all the faithful and elect people of God, called *the Holy Catholick Church*: *Holy*, because sanctified by the Holy Ghost; and *Catholick*, that is, universal, diffused and spred over the face of the whole earth.

Quest.

Queſt.

How is this Sactification wrought by the Holy Ghoſt upon the *Church* or people of Chriſt?

Anſw.

It is begun in this life by *the communion of Saints* and *remiſſion of ſins*; and it ſhall be perfected hereafter at the *Reſurrection of the Body*, in *life everlaſting*.

Queſt.

What do you mean by *the Communion of Saints*?

Anſw.

I do profeſs to believe, that all true members of Chriſt's *Holy Catholick Church*, by the ſecret impreſſions of the *Holy Ghoſt*, have both *union* and *communion* with *Chriſt*, who is our *head*, by *Faith*, and alſo one with another, the *members* of *Chriſt*, by *Charity*.

John 17. 21. Epheſ. 4. 13. & 6. 38. Phil. 1. 27. & 2. 4. Rom. 16. 16, 17. 1 John 1. 3. 1 Pet. 1. 22.

Queſt.

What do you mean by *remiſſion of ſins*?

Anſw.

I do believe that there is both for me and for all other good Chriſtians, pardon and forgiveneſs of all our ſins to be obtained by the *mercies* of *God*, through the *merits* of *Chriſt* our Saviour: we ſincerely performing the conditions of a lively *Faith* and true *Repentance* thereunto required.

Artic. 10. Acts 2. 38. & 13. 38. John 20. 23. Mark 16. 16. John 3. 16. 2 Cor. 5. 21. 1 John 1. 7, &c.

Quest.

What do you mean by the *Resurrection of the body?*

Answ.

Artic. 11. 1 Cor. 15.29, &c. John 5. 29. & 6. 39. & 11. 24, 25. Matt. 25. 1, & 14, &c.

I do believe that this *body* of mine, and the *bodies* of all men, though they be dissolved by death into dust and ashes, yet shall be again *raised* out of the dust of death, and rejoyned to our immortal *souls*, that so we may receive according to our deeds done in the *body*, whether they be *good* or whether they be *evil*.

Quest.

What do you mean by *Life everlasting?*

Answ.

Artic. 12. 1 Thes. 4.17. Rev. 21. 4. John 5. 29. Matt. 25. 46.

I do believe that when we shall be raised up at the last day, we shall never *die* any more, but *live* for ever, either in *endless joys*, if we have done well, or in *endless torments*, if our deeds have been evil.

Quest.

What use are you to make of this part of your Creed?

Answ.

Ephes. 4. 30. 1 Thes. 5. 19. Heb. 10. 24, 25.

That I do not *grieve Gods holy Spirit* by my sins, nor hinder his work of *Sanctification* upon my soul, by resisting his *good motions* and incitements to holiness of life. That I continue a faithful and true *Member* of Christs mystical body, the *Church*, both by a true and lively

faith

faith in *Chriſt*, and an univerſal unfeigned *charity* towards all *Chriſtians*. That I truſt not in my own *righteouſneſs*, but rely on the *merits* of *Chriſt* only for the pardon of my ſins, truly *repenting* of all my miſdoings, and for ever abjuring and forſaking the ſame; denying *ungodlineſs* and *worldly luſts*, and *living ſoberly, righteouſly and godly in this preſent world*, as looking for the *Reſurrection* of the dead, and the *life* of the world to come. Gal. 5. 6. 1 Cor. 13. 13. 1 Joh. 3. 23. Col. 3. 14, 15. Tit. 2. 11, &c. Phil. 3. 10.

Queſt.

Why do you conclude with *Amen*?

Anſw.

I do hereby acknowledge and ratifie with my ſtedfaſt belief the undoubted *Truth* and *certainty* of this *Creed* in general, and of every *Article* thereof in particular, ſecretly wiſhing and humbly praying, that through the ſtedfaſtneſs of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghoſt*; *to whom be glory for ever. Amen.*

I *Believe, Lord, help my unbelief; and evermore preſerve thy ſervant in the unity of the true faith. Grant me with the heart to believe unto righte-*

ouſneſs of life, that I may in the end obtain the end of my faith, which is the ſalvation of my Soul, through Jeſus Chriſt our Lord. Amen.

CHAP. II.

Of the Commandements.

Queſt.

WHat is the *third* part of your vow in *Baptiſm?*

Anſw.

Luke 1. 75. *To keep Gods holy will and Commandements, and to walk in the ſame all the daies of my life:* and it is but juſt and reaſonable that I ſhould doe Luk. 10. 25, 26. what God hath *commanded* me in this Rev. 22. 14. life, if I will obtain what he hath *promiſed* me in the life to come: Matt. 19. 17. *If thou wilt enter into life, keep the Commandements.*

Queſt.

What are theſe *Commandements* God hath *enjoyned* and you have *promiſed* to obſerve and keep?

Anſw.

The ſame which God ſpake in the 20. chapter of Exodus, ſaying. I am the Lord thy God, which brought thee out of the land of Egypt, out of the

the houſe of bondage: Which is the Preface, ſhewing *Gods right* to *command*, and *our obligation* to *obey*. Lev. 18. 4. Pſal. 105. 45. Deut. 27. 9, 10. 1 John 2. 4, 5.

Queſt.

Are the *Commandements* of God under the Goſpel *the ſame* they were under the Law?

Anſw.

They are the ſame for *ſubſtance*, for God is the ſame God for ever, and changeth not: they differ only in *ceremonies*, and the *manner* of diſpenſation. Matt. 5. 17, 18, 19. Luke 16. 17. James 2. 8.

Queſt.

In what *particular* reſpects do they differ?

Anſw.

Under the *Law* the commands of God were more clog'd with *ceremonies*, more *dark* and *obſcure*, and not ſo fully underſtood as to the ſpiritual ſenſe and meaning of them. But as *Chriſt* under the *Goſpel* hath delivered them, Col. 2. 16, 17. Exod. 34. 33. 2 Cor. 3. 13, 14, 15, 16.

1. They are freed from the burthen of manifold *ceremonial rites*, which were *figurative* and *typical*. Matt. 11, 29. & 23. 4. Acts 15. 10. Heb. 9. 10.

2. They are more *clear*, perſpicuous and intelligible; and this not ſo much in the *letter* as in the *ſpirit* and life of the Law, as it reacheth to the very *heart*, and the thoughts and deſires thereof. Matt. 5. 21, 22, 27, 28. John 6. 63. Rom. 7. 6. Heb. 4. 12.

3. The promiſes under the *Goſpel* to thoſe that ſhall be obedient to God's commands, are *greater* and more full, 2 Cor. 1. 2. & 6. 18. & 7. 1. Heb. 11. 40. & 8. 6. 1 Tim. 4 8.

Heb. 4. 8, 9. or at least more *clear*, then under the *Law*.

Jer. 31. 31. & Heb. 8. Joel 2. 28. & Acts 2. John 1. 16, 17. Jam. 4. 6. 4. More grace is communicated to us *Christians* under the *Gospel* for the observation of Gods commands then was given to the *Jews* under the *Law*.

Quest.

How many Commandements are there?

Answ.

Deut. 5. 22. Matt. 22. 40. Rom. 13. 9, 10. The words God himself delivered on Mount Sinai consist of **Ten** *Commandements*: and the Text saith, *be added no more*; because all that is through the whole word of God enjoyned besides, may in some respects or other be reduced to one of these *ten words* of command.

Quest.

What general rules are to be observed to understand the full meaning of each commandement?

Answ.

Two most especially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*; and where any sin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *sins forbidden*, the *means* conducing thereunto are commanded and forbidden also.

Quest.

What is the first of these ten Commandements? *Answ.*

Answ.

Thou shalt have none other Gods before me.

Quest.

What is herein commanded, and what forbidden you?

Answ.

1. I am herein commanded to *acknowledge* the God of *Israel* for the *only true God*, and accordingly to *serve* and worship him as God, *viz.* To *believe* in him, to put my whole *trust* in him, to *fear* him, and to *love* him above all; and to express my inward *faith*, *hope*, and *love* towards him by the reverent performance of all *external acts* of divine worship commanded by him, and most especially by my daily *prayers* unto him, and *praises* of him. Prov. 3. 6. 1 Chron. 28 9. Deut. 6. 13, 14. & 10. 12, 20. Matt. 4. 10. Deut. 6. 4, 5. John 14. 15. Rom. 10. 13. Psal. 32. 6. & 50. ult.

2. I am *forbidden* to acknowledge any other *god* besides him, or to pay any such divine worship to any other, neither yet to prefer the love and service of any creature before the love and service of my *Creator*, who is God blessed for ever. Deut. 6. 14. Matt. 6. 24. Rom. 1. 25. Rev. 22. 9.

Quest.

What is the second Commandement?

Answ.

Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in the heaven above, or in the earth beneath, or in the

the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandements.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Exod. 34. 11. Deut. 4. 2. & 12. 32. Matt. 28. 20. Pſal. 95. 6. & 132. 7. Rom. 12. 1. 1 Cor. 6. 20.

1. I am herein commanded to worſhip this only true God after an *holy* and *true manner*, that is, after ſuch a manner as himſelf hath preſcribed in his *holy Word*: and that I doe it not only *internally*, in ſpirit and in truth, but alſo *externally*, with all lowly, humble and reverent proſtration of body before him.

Lev. 19. 4. & 26. 1. 1 Cor. 10. 14. Ezech. 14. 4. 2 Cor. 10. 5. Rom. 2. 22.

2. I am forbidden to worſhip the *true God* after a *falſe manner*; not to worſhip him by an *Idol*, nor by an *Image*, neither yet according to the fond *imaginations* of mine own heart: and that as I muſt avoid *Idolatry* and all falſe worſhip, on the one hand; ſo I muſt alſo take heed of *ſacrilege*, which is to rob God of the maintenance of his true worſhip, on the other ſide.

Deut. 4. 24. & 5. 9. & 6. 15. 2 Cor. 11. 2.

And the reaſon of this Law is given, becauſe God is ſo *jealous* of his *worſhip* and

and *glory*, leſt we ſhould give it unto any other, or to our ſelves, that he will ſeverely puniſh all ſuch as deprave his worſhip, even to the *third* and *fourth generation*, accounting of them as his *enemies*; but he will mercifully reward them that obey and ſerve him according to his will, as being his *friends* and promoters of his intereſt. Iſa. 42. 8. & 48. 11. Exod. 34. 7. Deut. 5. 10. Dan. 9. 4. Joh. 15. 14, 15.

Queſt.

What is the third Commandement?

Anſw.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

Queſt.

What is herein commanded, and forbidden you?

Anſw.

1. I am herein commanded to propoſe to my ſelf the *honour* of God's holy *Name* in all my actions both *divine* and *moral*: and to have a ſeparate and diſtinct reſpect for all ſuch *things* and *perſons* as have the *name of God* called upon them, or more immediately relate to his ſervice. 1 Cor. 10. 31. Pſal. 93. 5. Ezek. 22. 8. Pſal. 105. 15. Luke 10. 16. Ezek. 44. 13.

2. I am herein forbidden all raſh, unadviſed, wilfull profanations of God's ever-bleſſed name, by *oaths*, *perjuries*, *execrations*, *curſings* of the creatures, of my neighbours, or of my ſelf; not to uſe the Lev. 18. 21. & 19. 12. & 21. 6. & 22. 2. Matt. 23. 16, 20, 22

name

Hoſ. 10. 4. Lev. 24. 14. Jam. 3. 9. 2 Tim. 2. 19. Pſal. 5. 7. Heb. 12. 28. Prov. 13. 13. Iſa. 62. 2. 1 Cor. 11. 22, &c.

name of God ſlightly, idlely, fooliſhly & vainly, much leſs to cover any deceits, falſhoods, or what is in any reſpect unlawful or ſinful; not unadviſedly or irreverently to intermeddle with Gods holy *Word*, *Sacraments*, or any parts of his holy worſhip; neither yet to ſlight, undervalue or deſpiſe either *things* or *perſons* wherein and whereby God is *honoured*, and whereupon his holy *Name* is called.

Zach. 5. 3, 4. Deut. 28. 58, 59. Heb. 12. 28, 29.

And the reaſon is given, becauſe God will never excuſe ſuch irreligious profanations of his Majeſty, but will aſſuredly puniſh all offenders in this kinde.

Queſt.

What is the fourth Commandement?

Anſw.

Remember that thou kéep holy the Sabbath day: ſix days ſhalt thou labour and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Queſt.

What is herein commanded, and what forbidden? *Anſw.*

Answer.

1. I am commanded in *general* to dedicate every day of my life a *spiritual Sabbath* unto God, that is, a rest from sin and vacancy to his service: and in *particular*, that I devote every *seventh day*, or *one day* in *seven*, to the publick and solemn worship of God with the rest of his Church and people. Col. 2. 16, 17. 1 Pet. 2. 5. Heb. 4. 10. Exod. 31. 13. & 35. 2. Luk. 23. 56. Heb. 10. 25.

2. I am forbidden on this day, either my self to doe, or suffer any I have command over to doe, any *servile work*, but what is of *necessity* or *charity*, that so I may the better attend the service of God both publick and private. Exod. 31. 14. & 34. 21. Jer. 17. 21, &c. Deut. 5. 14. Matt. 12. 10, 11, 12, 13.

And the reason is given, because the Lord, after six daies labour in the work of the *Creation*, rested on the *seventh*; called therefore the *Sabbath*, which signifies *rest*: the commemoration whereof we Christians observe on the *first day* of the week, which is *Sunday*, because our blessed Lord arose on that day from death to life, and perfected thereby the great work of our *Redemption*. Gen. 2. 2, 3. Exod. 31. 17. Heb. 4. 4. Matt. 28. 1. Joh. 20. 19. Rev. 1. 10.

Quest.

What is the fifth Commandement?

Answ.

Honour thy father & thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what forbidden?

Answ.

Answ.

1. I am commanded in *general* to give *honour* to whom honour is due, and to have respect to all my *Superiours*, whether in *age*, *quality* or *condition*: more *particularly* to reverence and obey my natural *Parents* in all their just and lawful domestick commands; to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custome* and *honour*; to obey also all *civil Masters*, and all my *spiritual Governours*, *Pastors* and *Teachers*, according to their several respective interests and authority over me.

Rom. 13. 7. Lev. 19. 32. Prov. 11. 29. & 30. 17. Ephes. 6. 1. Col. 3. 20. Tit. 3. 1. Prov. 24. 21. Matt. 22. 17, &c. 1 Per. 2. 13, 14, 15, 16, 17, 18. Heb. 13. 17.

2. I am herein forbidden all *disrespectfulness* to my superiours; all *disobedience* to the commands, and contempt of the persons of my *Parents*, and of all *higher powers*; all *murmurings* and *repinings* against such as are in *authority* over me whether *Civil* or *Ecclesiastical*.

Eccles. 10. 20. Prov. 30. 17. Rom. 13. 2, 3. 1 Pet. 2. 18.

And this is *the first commandement with promise*: For that all peace and security depends upon this, that every one doe his duty in all his relations unto others.

Ephes. 6. 2. 1 Tim. 2. 2.

Quest.

What is the sixth Commandement?

Answ.

Thou shalt doe no murther.

Quest.

What is commanded, and forbidden herein?

Answ.

Answ.

1. I am herein commanded to use all means for the preservation both of my *own life*, and the *lives* of *others* also: and to this end to live *peaceably* and *charitably*, and to love *all men*, even my very *enemies*. Matt. 22. 39. Ephes. 5. 29. Gen. 9. 5. Rom. 12. 18. Heb. 12. 14. Rom. 12. 14. & 13. 9, 10. 1 Pet. 1. 22. 1 Joh. 3. 11. & 4. 7, 8. Matt. 5. 43, 44. Luk. 6. 32, &c.

2. I am forbidden not only to avoid all manner of *murther* and *bloud-shed*, whether directly or indirectly; but also all *anger*, *wrath*, *hatred*, *variance*, *strife*, *contention*, *revenge*, & *reviling* of others, though I be provoked thereunto. Gen. 9. 6. Ps. 55. 23. Eph. 9. 31. Col. 3, 8. Lev. 19 17. Rom. 13. 13 1 Thess. 5. 15. 1 Pet. 3. 1. Matt. 5. 21, 22.

Quest.

What is the seventh Commandement?

Answ.

Thou shalt not commit adultery.

Quest.

What is commanded, and what forbidden herein?

Answ.

1. I am herein commanded to be *chaste sober* and *temperate*, that both my *soul* and *body* may be preserved the pure, spotless and immaculate *members* of *Christ*, and *temples* of the *Holy Ghost*. 1 Cor. 6. 13, &c. 1 Thes. 4. 3, 4, 5. & 5. 6, 8. 1 Pet. 1. 13. & 4. 7. Deut. 5. 18.

2. I am forbidden *adultery*, *fornication*, and all kind of *corporal uncleanness*, together with all kinde of *unclean thoughts* and *desires*, *words* and *behaviour*, and all provocations thereunto, *viz.* all *riot* and *excess*, *surfeiting*, *gluttony* and 1 Cor. 10. 8. Gal. 5. 19. Ephes. 3. 5. Col. 3. 5. 2 Cor. 7. 1. Matt. 5. 27, 28. Gal. 5. 24.

Rom. 13. 13. Luke 21. 34. 1 Cor. 5. 9, 11. 1 Pet. 3. 2, 3. & 4. 3. Job 31. 1. Iſa. 3. 16, &c. 2 Pet. 2. 14. Col. 3. 8. Eph. 5. 4.

and *drunkenneſs*, all wanton and looſe *company*, light *attire*, wandring *eyes* and filthy *communication*.

Queſt.

What is the eighth Commandement?

Anſw.

Thou ſhalt not ſteal.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

Iſa. 56. 1. & 33. 15. Pſal. 15. 2. Prov. 3. 3. & ver. 7. 26. Pſal. 82. 3. Eccluſ. 4. 1. & 34. 21, 22. Matt. 5. 42. Levit. 6. 4, 5. & 24. 21. Rom. 13. 7. Luke 19. 8 Dan. 4. 27. Lev. 25. 14, 17. Ezek. 22. 12. Lev. 19. 11, 13. 1 Theſ. 4. 6. Luke 6 30. Rom. 13. 8. Tob. 4. 7, 8, 9

1. I am commanded to be *juſt* and *upright* in all my dealings, that ſo no man may by me be deprived of what rightly belongs unto him; and to my power I am commanded to be *charitable* alſo, that the poor be not deprived of their proper livelihood and ſubſiſtence, which is my *ſuperfluity*. And in caſe of any wrong done by me, I am hereby enjoyned to make *reſtitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*.

2. I am forbidden all *oppreſſion* and *extortion*, *ſtealth*, *cozenage*, *circumvention*, denial of an *alms* to the poor: and in a word, all waies and means whereby either publickly or privately, by *force* or by *fraud*, I may acquire or detain from any what either by the rule of *righteouſneſs* or *charity* belongs unto them.

Queſt.

Queſt.

What is the ninth Commandement?

Anſw.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Queſt.

What is herein commanded, and forbidden you?

Anſw.

1. I am commanded in general to give *teſtimony* to the *truth* upon all occaſions: and particularly to preſerve and advance the *good name* and eſteem of my *neighbour*, and to ſpeak well of all men, as far as in *truth* and *modeſty*, and without *flattery*, I may. Pſal. 15. 2. Luke 8. 16. Epheſ. 4. 25. Prov. 22. 1. Eccleſ. 7. 1. Rom. 13. 9, 10. Jam. 3. 1, 10. Col. 1. 6.

2. I am forbidden all *falſe* and *evil* ſpeaking, *lying* and *ſlandering*, *railing* and *reviling*, raſh *cenſuring* and *condemning* others: and to this end I am forbidden *all tale-bearing*, and much *medling* and *talking* of other mens lives and maners, wherein by ſome reſpective duty I am not concerned. Lev. 19. 11, 16. Tit. 3. 2. Jam. 4. 11. Rev. 22. 15. Pro. 10. 18. Pſa. 110. 5. 1 Pet. 3. 9, 10. Mat. 7. 1. Prov. 11. 13. & 18. 8. Eccl. 19. 6, 7, &c. & 21. 25, 26. & 10. 25. James 1. 19.

Queſt.

What is the tenth Commandement?

Anſw.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ore, nor his aſs, nor any thing that is thy neighbours.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

Phil. 4. 11. 1. Tim. 6, 6. 8. Heb. 13. 5. Eph. 4. 28. 2 Theſ. 3. 8, &c. Prov. 10. 4. & 13. 4. & 21. 5.

1. I am commanded to be *content* with my preſent ſtate and condition whatever it be, and in order hereunto to be *diligent* and induſtrious in the duties of my calling, both for my own ſupport and the relief of others.

Rom. 7. 7. 1 John 2. 16. Matt. 15. 19. James 1. 15.

2. I am herein forbidden not onely not to wrong my *neighbour* in *body*, *goods* or *good name*, but not ſo much alſo as to *covet* or deſire it: neither in relation to my profit, to covet my *neighbours houſe, ox, aſs*; neither in relation to my pleaſure, to covet *his wife, maid*; neither yet in relation either to profit or pleaſure, to covet *any thing that is his*.

Queſt.

What doſt thou chiefly learn by theſe Commandements?

Anſw.

I learn two things to be chiefly and ſummarily enjoyned and commanded me; namely, 1. My duty towards God, 2. my duty towards my neighbour: which divide theſe *ten Commandements* into *two Tables*, the *former* conſiſting of the *four firſt*, and the *latter* of the *ſix laſt* Commandements.

Matt. 22. 37, 38, 39, 40. Exod. 31. 18. & 32. 15, 16.

Queſt.

What are the particulars of your duty

duty towards God, in the four first Commandements enjoyned?

Answ.

The sum of all in *general*, is, *to love the Lord my God with all my heart, and with all my soul, with all my mind, and with all my strength.* More *particularly*, Deut. 30. 16. 20 Matt. 22 37. Luke 10. 27.

To believe in him, to fear him, to put my whole trust in him, to call upon him by fervent and frequent prayers, **to give him thanks** for his mercies, and daily to praise and magnifie his name. 1 *Command.*

To worship him, and that not only with all *inward* devotion of soul, but also with all *outward* reverence and low prostration of body. 2 *Command.*

To honour his holy Name and his Word, and whatever hath his holy Name and mark imprinted thereon. 3 *Command.*

To serve him truly all the days of my life: and also punctually to observe those daies that are consecrate to his publick and solemn worship. 4 *Command.*

Quest.

What are the particulars of your duty towards your neighbour in the six last commandements enjoyned?

Answ.

The sum of all in *general* is, **to love my neighbour as my self**, and to express this love by **doing unto all men** Rom. 13. 9. Matt. 7. 12.

as I would they should do unto me. More *particularly*,

5 *Command.* To love, honour, and succour my father and mother: to honour and obey the King and his Ministers *of Justice*: to submit my self to all my Governors, Teachers, Spiritual Pastors, and Masters: to order my self lowly & reverently to all my betters, and *affably, courteously* and *kindly* to all persons whatsoever.

6 *Command.* To hurt no body by word nor deed, to bear no malice nor hatred in my heart.

7 *Command.* To keep my body in temperance, soberness and chastity.

8 *Command.* To be true and just in all my dealings, and to keep my hands from picking and stealing.

9 *Command.* To avoid all evil speaking, lying and slandering.

10 *Command.* Not to covet or desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life wherunto it shall please God to call me.

LOrd, have mercy upon me, and write all these thy Laws in my heart, I beseech thee: and give me thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus Christ our Lord. Amen.

CHAP.

CHAP. III.

Of the Lords Prayer.

Quest.

DOst thou think that thou art able to doe all these things of thy self, to walk in the Commandements of God, and to serve him?

Answ.

I do most humbly confess that **without Gods special Grace** I cannot observe to doe the least of Gods Commandements, and *I must therefore* **learn at all times to call upon God by diligent prayer** for the assistance of his divine grace. Isa. 26. 12. John 15. 5. Phil. 2. 13. & 4. 13. Psal. 105. 4. Matt. 7. 7, 11. Luke 11. 9, 10, 11, 12.

Quest.

After what manner are you to pray unto God?

Answ.

After the same manner that Christ in his holy Gospel hath taught me, saying, **Our Father which art in heaven, &c.**

Quest.

Of how many parts doth this prayer consist?

Answ.

Of three parts: 1. The *Preface*, 2. the *Petitions*, 3. the *Doxologie*, or conclusion.

Quest.

Reherse the parts distinctly.

Answ.

1. The *Preface* in these words, Our Father which art in Heaven.

2. The *Petitions* are six in number. The three first concern the glory and service of God: *viz.* 1. Hallowed be thy Name. 2. Thy kingdom come. 3. Thy will be done in earth as it is in heaven. The three last concern *our own* wants and engagements: *viz.* 4. Give us this day our daily bread. 5. Forgive us our trespasses as we forgive them that trespass against us. 6. Lead us not into temptation, but deliver us from evil.

3. The *Doxologie* or Conclusion in these words, For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Quest.

What do you desire of God in this Prayer?

Answ.

Preface. I desire my Lord God our heavenly Father, who is the giver of all goodness, and gives *willingly*, because a *father*, and *plentifully*, because *in heaven*, that he would be pleased to send his grace unto me and unto all people.

1 *Petit.* 1. That we may worship him as we ought to do: that his ever-blessed name may be sanctified by me and by all men upon whom his holy Name is called.

2. That

2. That we may ſerve him as becomes the faithful *ſubjects* of his Kingdome, ſubmitting unto and walking after his moſt *holy Laws*. 2. *Petit.*

3. That we may obey, and do his will both *readily*, *ſincerely* and *conſtantly* here upon earth, as 'tis done by the bleſſed *Angels* and *Saints* in heaven. 3. *Petit.*

And I do further **pray unto him**, that as our neceſſities are renewed every day, ſo he would be pleaſed **to ſend us** day by day **all things that be needful both for our ſouls and bodies.** 4. *Petit.*

That he would be merciful unto us, and forgive us our ſins through *Jeſus Chriſt*, reſolving for his ſake, and according to his command, to forgive all others in what they doe or ſhall offend and treſpaſs againſt me. 5. *Petit.*

That he would ſave and defend us from all dangers ghoſtly and bodily; preſerving us from the evil of *ſin* by his *Grace*, and delivering us from the evil of *puniſhment* by his *Mercy*: and more particularly, that he would deliver us from all the temptations of that grand enemy of our ſouls, *the Devil*; that ſo we may be delivered from the wrath of God, and from *everlaſting death* and *damnation* hereafter. 6. *Petit.*

And this I truſt he will doe of his great mercy and goodneſs, being *infinite* in both, as he is in *glory*, *power* and *Concluſion.*

dominion: His *Kingdome* is over all, his *Power* is infinite, and his *Glory* is above the heavens, and this from everlasting to everlasting. And 'tis the hearty desire of my soul that it should be so: **and therefore I say, Amen,** that is, **So be it.**

Quest.

Must you alwaies make use of this form when you pray unto God?

Answ.

This is alwaies to be annexed to my prayers, either before or after: for tis both the *Pattern* according to which I
Matt. 6. 9, &c. am to pray, Matt. 6. 9. and the *form* also
Luke 11. 3. I am to use when I pray; commanded, Luke 11. 3.

O Holy Jesu, who hast taught me to pray unto God aright, give me the heart with all religious carefulness and devotion of soul to observe thy directions and commands herein, and daily to pour forth my soul unto God in that divine and heavenly-inspired prayer which thou hast taught me. And let my prayer be ever acceptable unto God through thy blessed mediation and intercession for me, who art my only Advocate and Mediator, blessed for ever. Amen.

CHAP.

CHAP. IV.

Of the Sacraments.

Queſt.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Anſw.

The uſe of *Sacraments.*

Queſt.

How many Sacraments hath Chriſt ordained in his Church?

Anſw.

Two only, as generally neceſſary to ſalvation: there are other external repreſentations of God's mercies, and rites of conveying the ſame, but there are onely two commanded as abſolutely neceſſary to ſalvation: **that is to ſay, 1. Baptiſm, 2. and the Supper of the Lord.** By *Baptiſm* we are admitted members of Chriſt's Church: by the *Lords Supper* we are confirmed, and grow up to be *perfect men* in *Chriſt*: therefore *Children* are admitted to the Sacrament of *Baptiſm*, but not to the *Lords Supper* till they be grown up to ripeneſs of years.

Exod. 31. 13 15. Epheſ. 5. 31, 32. Acts 13 3. Matt. 28. 19. & 26. 26, 27, 28. Rom. 6. 3. Gal. 3. 27. Col. 2. 7. Joh. 6. 53, 54, 55, 56.

Queſt.

What meaneſt thou by this word Sacrament?

Anſw.

Anſw.

I mean an outward and viſible ſign of an inward and ſpiritual grace, given and ordained by Chriſt himſelf, as a means whereby we may receive the ſame, and a pledge to aſſure us thereof. Or thus,

Becauſe the graces and mercies of God *in Chriſt* are inward and inviſible, therefore *Chriſt* complying with the weakneſs of our ſouls, which underſtand not but by bodily organs, hath ordained in his Church certain Rites called *Sacraments*, which are not only viſible and apparent *ſigns* of his inviſible and *hidden* Graces, but alſo the *means* whereby we are made partakers of his Graces, and *pledges* to aſſure us of them.

1 Pet. 3. 21.
1 Cor. 11. 26.

Queſt.

How many parts be there in a Sacrament?

Anſw.

Two: 1. The outward viſible ſign, or thing *ſignifying*; 2. the inward inviſible Grace, or thing *ſignified*.

Queſt.

What is the outward viſible ſign or form in Baptiſm?

Anſwer.

That which we ſee with our eyes in Baptiſm is Water, wherein the perſon baptized is dipped or ſprinkled with it: And the form of words to be uſed

Acts 10. 47.

used when the person is so washed, is, In the Name of the Father, of the Son, and of the Holy Ghost. Matt. 28. 19.

Quest.

What is the inward or spiritual Grace thereby represented?

Answ.

The washing of the soul from sin, and sanctification to the sacred service of God: which is called in holy Scripture, A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. Col. 2. 11, 12. 1 Cor. 6. 11. Ephes. 5. 26. Acts 22. 16. Rom. 6. 34. Phil. 3. 10. 1 Jo. 3. 14. Joh. 3. 5. Psal. 51. 5. Eph. 2. 3. John 1. 12.

Quest.

What is required of persons to be baptized?

Answ.

Two things: 1. Repentance, whereby they forsake sin, and consequently the service of the *world*, the *flesh* and the *Devil*, tempting unto sin. 2. Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament. Acts. 2. 38. Acts 8. 35, 36. 37.

Quest.

Why then are children baptized, when by reason of their tender age they can neither believe nor repent?

Answ.

They have *Faith* and *Repentance* in the *possibility*, though not in the *actual exercise* Mark 10. 4.

exerciſe thereof; in the *ſeed*, though not in the *fruit*: and they do perform theſe duties, though not by themſelves, yet by their ſureties, who promiſe and vow both Faith and Repentance in their names, which when they come to age, themſelves are bound to perform; 2. Pet. 2. 20. *otherwiſe they forfeit the benefits of their Baptiſm.

Queſt.

Why was the Sacrament of the Lords Supper ordained?

Anſw.

For two reaſons chiefly: 1. For a *Sign*, 2. For a *Seal*. 1. For a Sign: to ſignifie and repreſent unto us **the ſacrifice of Chriſts death** for the ſins of the world, whereof we ought **to have the continual remembrance.** 2. For a Seal to convey, or pledge to aſſure us **of the great benefits we receive by the death of *Chriſt*.**

Luke 22. 19.

John 6. 54, 55, 56.

Queſt.

Since in every Sacrament you ſay there are two parts, the outward ſigne, and the inward grace: **what is the outward part, or ſigne of the Lords Supper?**

Anſw.

The outward elements in this Sacrament are **Bread and Wine, which the Lord hath commanded to be *adminiſtred* and received;** ſaying, *Take, eate,*

2 Cor. 11. 23. Luke 22. 19.

eat, drink ye all of this, doe this in remembrance of me.

Queſt.

What is the inward part, or thing ſignified by the Sacramental Bread and Wine?

Anſw.

The body of Chriſt broken upon the Croſs, by the *Bread*; and his *blood* poured out, by the *Wine*: and as the Bread and Wine are truly taken and received corporally; ſo verily and indeed is the body and blood of Chriſt taken and received ſpiritually of every true *faithfull* ſoul in the Lords Supper, if rightly adminiſtred. Joh. 6. 51. Joh. 6. 56, 63. 1 Cor. 10. 16.

Queſt.

What are the benefits whereof we are made partakers by the right receiving of the Lords Supper?

Anſw.

Our ſouls are thereby ſtrengthned with divine grace, and refreſhed with the ſenſe of God's mercy by the virtue of Chriſts body and blood ſpiritually received, even as our bodies are ſtrengthned and refreſhed in the uſe of common and material *bread and wine*. Matt. 11. 28. Rom. 8. 32. Phil. 4. 13. Epheſ. 1. 7, 8. 1 Pet. 2. 3. Eph. 5. 30. Joh. 9 55, 56. Pſal. 104. 15.

Queſt.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Anſw.

Answ.

1 Cor. 11. 28. 2 Cor. 6. 14. Psal. 24. 4. & 26. 6. 2 Cor. 7. 1. Heb. 6. 4, 5, 6. Joh. 3. 15, 16. & 6. 25. & 7. 38. Jam. 2. 14, 17, 20, 24, 26. 1 Cor. 11. 24, 25. 2 Pet. 1. 15. Psal. 23. 2, 3. Matt. 5. 23, 24. 1 Tim. 6. 18. Heb. 13. 16. Matt. 6. 14, 15. Ephes. 4. 32. Col. 3. 13.

To examine themselves, 1. Whether they repent them truly of their former sins, stedfastly purposing to lead a new life. 2. Whether they have a lively faith in the mercies of God through Christ: now the *life* of *faith* is *obedience* or *good works*: for *faith without works* is dead. 3. That they have a thankful and devout remembrance of Christs death. 4. That they be in charity with all men: which charity is exercised in *giving* and *forgiving*. 1. *Giving* unto others what their necessities require and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us.

O Holy Jesus, who hast vouchsafed not only to redeem me unto God in thy bloud, but also to ordain Sacraments whereby I may not only be engraffed into thee, but also nourished by thy most precious body and bloud; O fill my heart with true thankfulness unto thee for such unspeakable mercies: and grant that in the wise and pious use thereof I may grow up into thee in all grace and godliness, to the hopes of a full and immediate injoyment of thee face to face in glory, blessed Jesus, Saviour and Redeemer. Amen.

Objections

Objections against the Catechism answered.

THere is an old saying, *Where God hath his Church, the Devil hath his Chappel*: where God by the ministery of his Church doth plant his holy and true Religion, there the Devil endeavours by the ministery of Hereticks and Schismaticks to introduce false and opposite notions and waies in Doctrine and Worship: Insomuch that there is no one Article of the Christian Faith but hath in some ages of the Church been undermined by heretical positions. Preface.

We must not therefore think it strange though the whole frame of Religion, so happily established in this Church, be in all the parts thereof depraved by factious and malicious spirits; and that partly to set up themselves, in the advance of their own private gifts and endowments, and partly to palliate their Defection from the Church, and their sinful practices in fomenting the disobedience of others.

Amongst the rest, this *Catechism* of the Church hath not escaped the traducing tongues and pens of such malignants, who have filled the ears and poisoned the hearts of many with secret suggestions, as if this first milk of our holy mothers breasts were neither sincere nor nourishing, but both weak,

weak, defective and sottish, as also impure and tainted: whereas the defects and faults imputed are not in the nourishment, but in the palate; not in the particulars objected, but in the misapprehensions or disaffections of the objectors.

Object. 1. And first, 'tis objected against this *Catechism* in general, *That 'tis defective and wanting in the Explication of many necessary Points of* Faith, Justification, Sanctification, *&c.* Election *and* Reprobation.

Answer. Those Doctrines the neglect whereof is objected, are not altogether omitted, but are briefly (according to the nature of a Catechism) expresst: And, to speak truly, 'tis not the Omission, but the plain, short and Orthodox expression of them that is the ground of the Exception. And further, where any thing is either more obscurely or more briefly expresst, 'tis the design of the foregoing Paraphrase more fully to explain it.

Object. 2. 'Tis secondly objected against the two first Questions in the *Catechism*, viz. *That they are trivial, light and impertinent, to ask*, What is your name? *and*, Who gave you that name? *Whereas the* Catechist *both commonly knows the name of the* Catechumenos, *and the persons that imposed it also.*

Answer. As to the first Question, the *name* of the catechised person is demanded to put him in minde of that *holy Christian Religion* which 1. together with his *name* he received; and 2. under his *name* promised solemnly to maintain,

tain; and cleave unto; called therefore his *Christian name*: so that this first Question is as pertinent and seasonable to make entrance into the Principles of Religion, as if it should be askt; *What Religion do you profess?* wherewith other *Catechisms* begin, without any objection made against them.

As to the second Question, The persons that *gave him this name* are demanded, to bring into his knowledge *when, by whose means,* and *after what manner* he became Professor of that *Christian Religion* whereof his name is the badge and cognizance: which is most agreeable to the Practice of the Primitive Church; for, saith *Tertullian*, one of the most ancient Fathers of the Church, prescribing against Hereticks, *We admit none to be entitled to the Scriptures, except he can first shew us of whom & by whom, at what time and after what manner he was admitted into the ark of Christ's Church, and whether he stedfastly hold and maintain those general Principles wherein all Christians do, and ever did agree;* (*viz.* the Creed, the ten Commandements, the Lord's Prayer, and Doctrine of the Sacraments, which make up the body of our Catechism) *otherwise we proscribe against them as strangers who have no right to the Communion of Christ's Church, nor title to his holy Word.* *Tert. Præscr. adv. Hæret.*

Against that Expression in answer to the second Question, *an inheritor of the Kingdom of Heaven*, it is objected that the party *Object.* 3.

baptised, though regenerate, is not thereby actually an inheritor, but an heir only, of the Kingdom of Heaven.

Answer. The baptised Infant being regenerate, is both actually an inheritor of the Kingdom of Heaven, that is, a member of the Kingdom of Grace in this life, as also an heir of the Kingdome of Heaven, that is, of the Kingdome of Glory in the life to come; so that the one word is equally as proper as the other.

Object. 4. The next and grand Objection is against the *use* and *name* of *Godfathers* and *Godmothers*, viz. *That the use is unwarrantable, and the name profane, as being a breach of the third Commandement.*

Answer. For the use of *Godfathers*, &c. 1. 'Tis enough to satisfie any modest, humble, good Christian, that such is the custome, and hath been constantly the practice of the Universal Church, against which no obedient son of the Church can, without the guilt of Schism, presume to dispute and argue, since Church-customes are of sufficient authority with S. *Paul*, 1 Cor. 11. 16.

Neither 2. is this the Custome of the Roman Church only (which is the cause of this and all other cavils against our Church) nor is it only the custom of the Church of Christ under the Gospel, but also of the Church of God under the Law. For when any of the Children of God's people were to be received into the Covenant by Circumcision (whereunto Baptism now answereth) the

the Infant was presented and held forth to be circumcised of the Priest, not by the father, but by some choice friend on purpose elected to that sacred office: which is not onely affirmed by such as deliver unto us the Hebrew customes, but the use of such Godfathers is also expressed *Isa.* 8. 1, 3. upon which Text *Junius* himself observes the use of Godfathers to be derived to us Christians from the like custom amongst the Jews, the which is also intimated Luke 1. from verse 57, to 60. *Leo Modena. Goodwins Anti: Jun. in Isa. 8. 2.*

3. We must either deny Children to be admitted into the *Covenant* of *Grace* by Baptism (contrary to our Saviours *command**, and to Apostolical *tradition*[b],) or else we must necessarily grant them the benefits of such Christian friends as shall bring them unto Baptism, and therein both answer and undertake in their stead, who by reason of their tender years, can neither answer nor ingage for themselves. This even in *Civil affairs* is allowed sufficient, that Infants shall act by their Proxies and Guardians: and tis deemed just and reasonable, when any person cannot make payment of a debt which is for the present due, that the *Creditor* be satisfied by sufficient *Bondsmen*, who ingage with him that he shall pay the debt at such a time when he shall be able: and undoubtedly God is not less merciful to insufficient debtors then hard-hearted men.

* Matt 28. 19. Mar. 10. 14

b *Consuetudo matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec omnino credenda, nisi Apostolica esset traditio.* Aug. l. de Gen. ad lit. c. 23.

But it is here further objected, *That this* *Object. 5.*

duty more properly belongs to Parents, *to answer and ingage for their children, then to* strangers, *who perhaps by reason of distance, or for want of opportunity, cannot perform this Obligation.*

Answ. 1. But 1. Parents stand obliged already, both by the Laws of *God* and *nature*, to teach their children those Christian duties whereunto they are bound in Baptism, and need not any new Obligation hereunto upon the Baptism of their children.

Neither 2. is the engagement of the *Parents* only sufficient to be taken in so weighty a matter: because,

1. 'Tis from the Parents that their children do derive that *original pollution* from which they are to be washed in the sacred waters of Baptism; in respect whereof Parents in former times have not been admitted so much as to be present at the Baptism of their children. And many persons yet living can remember this custom, that the Father when he came with his child and friends to the Church, stood without at the Church-door whilst his child was carried into the Church by his friends to be baptised.

2. The *Parents* also may die before their children come to years of understanding that solemn promise made in their names.

3. *Parents* also may be ignorant or negligent in performing those duties they owe towards their children in their behalf: or,

4. They may be seduced into *hereſie* or *ſchiſm*;

Schiſm; whereof there was never more danger, and conſequently never more need of Sureties to be taken in this reſpect: which diſcovers unto us the *Serpentine ſubtilty* of that unclean ſpirit of *Error* and *Diviſion*, and the *peſtilential* practices of his Inſtruments, *Hereticks* and *Schiſmaticks*, who are now moſt buſie in undermining this prudent way of the Church, when there is the greateſt neceſſity of obſerving the ſame.

3. Theſe *Godfathers* cannot be looked on as ſtrangers, as long as they are members of the ſame Church: and if they perform not the Obligation, yet the Church it ſelf takes care to ſupply this want by *catechiſing* all that are baptiſed, and inſtructing them in the *vow* of *Baptiſm*, and ſo fitting them for *Confirmation*, in which they take the ſame vow in their own name which in *Baptiſm* others took in their ſtead. *Anſwer* 2.

Laſtly, by the means of this pious and prudent cuſtome of Chriſts Church, a *ſpiritual kindred* among Chriſtian neighbours is contracted, and *Charity*, which is the *life* of *Chriſtianity*, is maintained and increaſed.

As for the name of *Godfathers* and *Godmothers*, it cannot be any vain, light or trivial uſe of the moſt holy Name of *God*: ſince this name is both uſed in matters of ſo high concernment, and the uſe thereof alſo is ſignificant and proper; more proper then that of *Witneſſes* or *Sureties*, if we conſider either 1, *The Office* of theſe perſons *Anſwer* 3.

whom we rightly call *Godfathers*; which is, First, to offer up unto *God* the party baptised, and to devote him to his service. Secondly, to confess and profess unto *God*, Faith, Repentance and Obedience in their names. And thirdly, to become bound unto *God* for their performance hereof when they come to years.

Or, 2. if we consider the benefit they receive by Baptism, which is, therein to be made *the children of God*: in which respect chiefly their Sureties are called *Godfathers*.

Obj. 6. Whereas it is said in the Catechism, *I believe in God the Son, who hath redeemed me and all mankind*: it is objected, *That this doctrine is erroneous, because Christ died only for his Elect and Chosen.*

Answer. But rather this assertion of the Objectors is erroneous, there being nothing more clear in holy Scriptures then this, that *Christ died for all men*; and this not only *sufficiently* for all, but *intentionally* for all, though not *effectually* for all; because the greater part of mankind through the wickedness of their own wills do frustrate his pious intention, either by not accepting his offers of Grace and Salvation, or not performing the conditions on which these offers are tendred: nor can any thing be more plainly and clearly expressed then is this doctrine in holy Scripture, That it is neither God's intention nor desire, *That any should perish, but*

Joh. 3. 16. Heb. 2. 9. 1 Tim. 4. 10 1 Joh. 2. 2.

but that all should come to repentance, 2 Pet. 3. 9. and that in order hereunto he sent his Son into the world, *that whosoever believeth in him might not perish, but have everlasting life,* Joh. 3. 15, 16. who is therefore termed *the Saviour of the world,* Joh. 4. 42. and *the Saviour of all men,* 1 Tim. 4. 10. and *the true light that lighteth every man coming into the world,* Joh. 1. 9. And the end of his coming is expressed to be, *that the world through him might believe,* Joh. 1. 7. *and that the world through him might be saved,* John 3. 17.

Ezek. 18. 23, 32. & 33. 11. 2 Sam. 14. 14. 2 Pet. 3. 9. Rom. 2. 4, 5.

And that *the world* in these places might not be mistaken for *the world of the elect* only, the Apostle saith plainly, *that Christ is the Saviour of all men,* but especially of them that *believe,* 1 Tim. 4. 10. The Saviour of all men, *sufficiently* and *intentionally*: and of them that believe, *sufficiently* and *effectually*.

To the same purpose, but more undeniably yet, 1 Joh. 2. 2. *He is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world*: The Apostle foreseeing and confuting that opinion of *Christ dying for the elect only,* with a [*not only, but also*] the which also is flatly contradicted, Heb. 2. 9. *--That he might taste death for every man.*

Upon these and many more evident Texts of Sacred Writ, we are taught by our Church rightly to *believe in God the Son,*

who hath redeemed us and all mankind.

Object. 6. In the setting down our Duty towards God as the full meaning of the First Table of the Law, there is nothing mentioned touching the observation of the Sabbath-day in the fourth Commandement injoyned.

Answer. The spiritual meaning of this Law is expressed, which is, *to serve God truly all the daies of our life*, which is that true Christian Sabbath whereof the Jewish Sabbath was a type*: And although the observation of the Lord's day, and other daies devoted to the service of God, be a duty generally injoyned in the fourth Commandement; yet more especially it belongs to the fifth Commandement, as being a *species* of that honour and Obedience which we owe to our spiritual Mother *the Church.*

* Col. 2. 16, 17.

Object. 7. Whereas it is affirmed in the Catechism, *That children to be baptised do Believe and Repent by their* Sureties, *who promise and vow in their* names, *&c.* it is objected. *That no person can Believe or Repent by a Proxie, neither can either Children or Elder persons be made partakers of the Benefits of Baptism by the Faith of others, but every one becomes accepted and beloved of God by his own, and not by another mans Faith and Repentance.*

Answer. It is no strange or new opinion this, that one person may be made partaker of the benefits of Christ by the faith of others: whereof the example of the Centurions ser-

vant,

vant, who was healed by the virtue of his Maſters faith, Matt. 8. 10, 13. of the palſie-man healed by the faith of his friends, Matt. 9. 2. and of the daughter of the *Canaanitiſh* woman healed by the faith of her mother, Matt. 15. 28. are ſufficient and evident teſtimonies. We reade alſo *Jairus* daughter raiſed from the dead by the faith of her parents, Luke 8. 50. and of *Lazarus* raiſed upon the faith of his ſiſter *Martha*, John 11. 26, 27, &c. And being by Baptiſm ſpiritually raiſed up from the dead, it may very well be believed to be done by the virtue of the faith of others. Rom. 6. 4. Col. 2. 12.

I ſhall conclude with the ſaying of an ancient Divine upon this ſubject: *It is but meet and fit that children, who are polluted with original ſin by traduction from the loines of their carnal parents, ſhould be regenerate and healed in Baptiſm by the faith of their ſpiritual Parents*, or Godfathers.

Certe dignum eſt ut qui peccato carnalium parentum polluuntur, fide ſpiritualium parentum ſalventur. Haim. in hom. in d. e Aſcenſ.

To

BEing desired in the second Edition of the Catechism, to adde thereunto a Morning and Evening prayer, I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful and more effectual then two longer Prayers only:

Because 1. *after this manner the Prayers of the Church are formed, whereunto all obedient sons of the Church ought to conform themselves.*

2. *'Tis more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed, Matt. 6. 9*

3. *Because that Devotion, which is the very life of Prayer, is sooner damped and deaded in the use of one long uninterrupted Prayer, then of many shorter Prayers: the ending of one Prayer and beginning of another adding new heat of zeal and Devotion to the Soul.*

4. *Because young persons, and servants, and all that be under authority and commands of Superiors, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently and perfunctorily run over: whereas in such cases some of these shorter Prayers may be omitted, and the more necessary and pertinent ones only used.*

PRAY-

PRAYERS

FOR

Morning and *Evening*,

and for the *KING*.

Morning Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

I

BLeſſed be the holy and undivided Trinity now and for evermore, and thrice bleſſed be the great and glorious Majeſty of Heaven, who hath preſerved me this night paſt, and brought me ſafe to the beginning of this day, adding day after day unto my life, and ſpace for repentance unto my daies. I laid me down and ſlept, and roſe up again; for thou, Lord, ſuſtainedſt me, and madeſt me dwell in ſafety. I waked, and behold, and lo my ſleep was ſweet unto me: bleſſed be thy holy Name therefore, and bleſſed be that infinite mercy

mercy of thine whereby I live and move and have my being, and do enjoy all things neceſſary to maintain this my life and being, through Jeſus Chriſt our Lord. Amen.

II.

I Confeſs, O Lord, that I am leſs then the leaſt of all thy mercies; that I am unworthy to lift up mine eyes to heaven, which is the throne of thy Purity, or to tread upon the earth, which is the footſtool of thy Majeſty: for I have ſinned againſt heaven and before thee — Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies do away mine offences: Turn thy face away from my ſins, and blot out all my miſdoings, for his ſake whom thou haſt given a ſacrifice for the ſins of the world, Jeſus Chriſt our Lord. Amen.

Here confeſs the ſins of the night paſt.

III.

AND here, O Lord, I proſtrate my ſelf at the footſtool of thy divine Majeſty, I humble my ſelf under thy moſt mighty hand: I repent me exceedingly of all my daily back-ſlidings from thee; and do again renew that vow and promiſe made in my Baptiſm, forſaking the ſervice of the world, the Devil and the fleſh: I offer and preſent unto thee and to thy ſervice my ſelf, my ſoul and my body, my thoughts and deſires, my words and actions, to be this day and every day guided and ordered by thee; humbly beſeeching thee to look mercifully upon my infirmities, to turn

away

away from me all those evils of punishment which I by my manifold evils of sin have righteously deserved: And remembring whereof I am made, how frail I am, and how prevalent are my ghostly enemies, I most humbly beseech thee to strengthen me against all the crafts and assaults of the Devil, the world and the flesh, that they never prevail against me, either to draw away my heart from thee, or my actions from the Rule of thy most holy Laws; but that I may, according to my promise and bounden duty, keep thy holy will and Commandements, and walk in the same all the daies of my life, through Jesus Christ our Lord. Amen.

IV.

O Holy Jesus, Son of righteousness, who descendedst from the fountain of eternal purity and splendor to inlighten us who sate in darkness and in the shadow of death, cause the bright beams of thy sacred and saving light to shine into my darkned heart, dispell and dissipate thence all those clouds of ignorance, sinfulness and error, which too much infest and infect the same: Make me a Child of the light and of the day; not of the night and of darkness: Let the light of thy truth direct me, and the light of thy grace support me, in those sacred paths that lead to light and life everlasting, blessed Saviour and Redeemer Jesu. Amen.

V.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought me

me to the beginning of this day, defend me in the ſame by thy moſt mighty power, and grant that this day I fall into no ſin, neither run into any kind of danger, but that all my doings may be ordered by thy governance to doe alwaies that which is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

VI.

PReſerve me, O Lord, this day from any evils of mine, and me from the evils of the day. Let not my daies conſume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in my ſelf, uſeful and beneficial to others, well-pleaſing and acceptable unto thee; that when my body ſhall lie down in the bed of darkneſs, my Soul may paſs into the regions of eternal light, through Jeſus Chriſt our Lord. Amen.

VII.

PRevent me, O Lord, in all my doings with thy moſt gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in thee, I may glorifie thy holy name, and finally by thy mercy may obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

In whoſe moſt holy name and words, I beſeech thee to hear me with all thy faithful people ſaying,

Our Father which art in heaven, hallowed be thy Name, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I.

Of Children for their Parents.

ALmighty God, the Father of our Lord Jesus Christ, who hast commanded me to honour my father and mother, grant me alway to be herein obedient to thy command, and in thee and for thee to be in all respects obedient and dutiful to my Parents. And bless them, O Lord, I beseech thee, with the blessings both of the right hand and of the left; preserve them in the unity of the true faith, and in all holy conversation agreeable thereunto, that they may finde thee propitious and merciful unto them, loving as a father, tender as a mother, in the bowels of thine own dear Son Jesus Christ our Lord. Amen.

II.

Of Scholars for their Schoolmaster or Tutor.

ALmighty God, the fountain of all wisdom, grant unto thy servant whom thou hast ordained my Guide and Teacher a sound judgement and right understanding in all things; make him faithful and diligent in the discharge of his Function, and so order all his Instructions and Directions, that I may be thereby enlightned with the knowledge of the truth, directed in the waies of thy Laws and in the works of thy Commandements here, unto the hopes of eternal glory hereafter, through Jesus Christ our Lord, Amen.

III. *Of*

III.

Of Servants, for Obedience and Succeſs in their Maſters buſineſs.

O Lord our Governour, who by thy excellent wiſdom haſt diſpoſed all things and all perſons into ſeveral orders and degrees, ſome to command and ſome to obey; grant me thy ſervant grace to be humble, faithful and obedient to ſuch as have the rule and command over me, ſerving them not with eye-ſervice, as pleaſing man, but in ſingleneſs and ſincerity of heart, as becometh the ſervant of Chriſt. And proſper thou, O Lord, all the works of my hands, yea proſper thou my handy-work; and grant that neither through any ignorance, negligence or unfaithfulneſs of mine, my Maſter may in any thing ſuffer loſs or be damnified; but that all my undertakings may ſucceed to thy glory, my Maſters benefit, and the peace and comfort of my own Soul, through Jeſus Chriſt our Lord. Amen.

IV.

Of a Wife for her Husband.

O Eternal God, Creator and Preſerver of all mankind, who haſt called me into the holy ſtate of Matrimony, bleſs me therein I beſeech thee with the grace of a pure love, loyalty, obedience and complacency to my husband, and bleſs him with health both of ſoul and body: make him truly to be, and conſtantly to continue, thy ſervant; a faithful member of thy Church, which is the Spouſe of thy Son; a comfort and ſupport both to me his wife, and all his children, through Jeſus Chriſt our Lord. Amen.

V.

Of a Husband for his Wife.

O Holy Jesus, who hast espoused to thy self a Church without spot or stain, bless thy handmaid my wife, and endue her with the graces of meekness, chastity, innocence, obedience, and all such spiritual ornaments as may render her amiable in my sight: make her wise as *Rebecca*, loving as *Rachel*, holy as *Hester*, faithful and obedient as *Sarah*, and in all quietness, sobriety and peace to be a follower of holy and godly Matrons, that she may in the end inherit thy everlasting Kingdom, through Jesus Christ our Lord. Amen.

VI.

For every person engag'd to Friends and Benefactors.

O Father of lights, from whom cometh every good and perfect gift, I beseech thee for all my friends and relations whom thou hast made any way instrumental for my good and benefit, that it might please thee to reward them sevenfold into their bosome, to cause the light of thy countenance to shine upon them: turn thy face away from their sins and misdeeds, and forget not the good they have done either to me or to any others for my sake, but let it be remembred to their praise and everlasting joy, through Jesus Christ our Lord. Amen.

Evening

Evening Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghost.

I.

BLessing, and honour, and glory, and power be unto him that sitteth upon the Throne, and to the Lamb for evermore. Thou art worthy, O Lord to receive glory, and honour, and power, for thou hast created all things, & for thy pleasure they are and were created. Blessed be thy holy name for my Creation, Redemption, Illumination and Sanctification, Protection and Preservation, maintenance and nourishment: more particularly, that thou hast preserved me from all perils and dangers of the day past, wherein many thousands perhaps better then I am have been cut off, and sent to bewail their sins in the bitter sorrows of a sad eternity. And 'tis of thy great mercies that I also am not consumed, even because thy compassions fail not. Blessed be thy holy Name from this time forth and for evermore. Amen.

II.

BUT I am unworthy, O Lord, to take thy holy Name in my mouth, or that thy praise should come within my polluted lips; for I am a man of defiled lips, of an uncircumcised heart, of unmortified affections, guilty of many irregular and extravagant actions: and more particularly I have sinned against thee this day—Enter not into judgment with thy servant, O Lord, for in thy

Here confesses the sins in particular of the day past.

thy ſight no fleſh living is righteous. Bleſſed Lamb of God that takeſt away the ſins of the world, take away mine alſo who am a notorious offender. Bleſſed Lamb of God that takeſt away the ſins of the world, have mercy upon me; ſpeak peace to my poor ſoul, and ſay unto me, I am thy ſalvation: and grant that I may ever hereafter ſerve and pleaſe thee in newneſs of life, living ſoberly, righteouſly and godly in this preſent world, to the glory of thy holy Name. Amen.

III.

O God from whom all holy deſires, all good counſels, and all juſt works do proceed, give unto me thy ſervant that peace which the world cannot give, and grant that both my heart may be alway ſet to obey thy commandements, and alſo that by thee I being defended from all my enemies ghoſtly and bodily, may paſs my time in reſt and quietneſs, through the merits of Jeſus Chriſt my Saviour. Amen.

IV.

LIghten my darkneſs I beſeech thee, O Lord, and defend me from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. Amen.

V.

PReſerve me this night from all inward infirmities, outward adverſities or accidents that may harm the body; from all ſinful thoughts, deſires, words, actions, that may aſſault and defile the ſoul;

from all illusions of the night that may abuse the fancy; from all the spirits and powers of darkness; from thy wrath, and from everlasting death, good Lord, deliver me: and grant me this night such quiet, chast, innocent sleep and repose, that I may rise on the morrow with a pure heart and a clean body to praise thy blessed Name, and to serve thee with all chearfulness and gladness of soul all the daies and nights of my life, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, hallowed be thy Name, &c,

A Prayer for all Men and all Christians, to be used either morning, or evening, or both.

ALmighty and everlasting God, which by thy holy Apostle hast taught us to make praiers and supplications and to give thanks for all men, I most humbly beseech thee to have mercy upon all Jews, Turks, Infidels and Heretiçks, calling them all home to the knowledge of thy Grace and faith in thee; that we may be all one fold under Jesus Christ the great Shepherd and Bishop of our souls.

That it may please thee to inspire continually the Universal Church with the spirit of truth, unity and concord, and to grant that all we of these Churches and Kingdoms, and all others that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may please thee to root out from amongst us all Heresies and errors, all schisms and factions, all bitter envyings and divisions, all uncharitableness

neſs and licenciouſneſs of opinions and converſation; to rebuke that unclean ſpirit of contradiction and contention, of pride, ſtubbornneſs and diſobedience, and whatſoever is contrary to our holy profeſſion, or a ſtain to the bleſſed Name of Chriſt which is called upon us.

That it may pleaſe thee to ſave and defend all Chriſtian Kings, Princes and Governours, to ſupport them againſt all their enemies, forein and domeſtick, and make them all ſupporters and promoters of truth and peace in Chriſtendom.

That it may pleaſe thee more eſpecially to bleſs and preſerve our Gracious Sovereign Lord King *Charles*, the Queen mother, the Duke of York, and all the reſt of the Royal Progeny.

That it may pleaſe thee to ſtop the mouths of all falſe Prophets, and of all ſuch as propheſie lies and vain things which profit not, and to plant in all Congregations ſuch Paſtors only as are Orthodox, learned and holy: and for this end to ſupport, direct and proſper the Reverend Fathers of the Church, and to make up the hedge of Eccleſiaſtical Diſcipline and holy Liturgy amongſt us.

That it may pleaſe thee to give unto all the people of theſe lands wiſe and underſtanding hearts, to diſtinguiſh betwixt light and darkneſs: give them ſubmiſſive and obedient hearts and open ears to the true and faithful Miniſters of thy Word; but to ſhut their ears and harden their hearts againſt all ſeducers and deceivers.

That it may pleaſe thee to comfort, ſuccour & relieve all them that be in any want, ſickneſs, ſorrow, pain, trouble, baniſhment or impriſonment. O God,

make speed to save them; O Lord, make haſt to help them, & deliver them out of all their troubles.

That it may pleaſe thee to have pity upon all weak & dying perſons, & in great mercy receive the ſouls which thou haſt redeemed, returning unto thee.

That it may pleaſe thee to forgive all them that have offended, ſlandered, railed and reviled, or any way wronged me in thought, word or deed: and to thoſe that I have any way injur'd or defrauded, give me grace to make ſatisfaction to the utmoſt of my knowledge and ability.

That it may pleaſe thee to inſtruct the ignorant, to correct the refractory, to reduce the erroneous, to ſtrengthen ſuch as do ſtand, to comfort and help the weak-hearted, to raiſe up them that fall, and finally to beat down Satan under our feet.

That it may pleaſe thee to ſave and defend all that are near and dear unto me, whether by friendſhip, good turns, conſanguinity and alliance; all that remember me in their prayers, or deſire my remembrance of them; all the neighbours of this Pariſh, and members of this family whereof thou haſt made me a part: knit all our hearts unto thee, that we may fear thy name, and direct us all in the waies of thy ſervice and of our own ſalvation, through Jeſus Chriſt our Lord. Amen.

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let thy grace, bleſſed Jeſus, thy love, O heavenly Father, thy ſweet and comfortable fellowſhip, O holy and bleſſed Spirit, be with us all evermore. Amen.

A Prayer for the King.

GOd the unspeakable Author of the world, Creator of men, Governour of Empires, and establisher of all Kingdoms, who out of the loins of our Father Abraham didst chuse a King that became the Saviour of all Kings and Nations of the earth, Bless, we beseech thee, thy faithful Servant, and our dread Sovereign Lord, King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid and protection. Assist him as thou didst divine Moses in the Bush, Joshua in the battel, Gideon in the Field, and Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him an Helmet of Salvation against the face of his enemies, and a strong Tower of defence in the time of adversity. Let his Reign be prosperous and his dates many. Let peace, and love, and holiness, let justice, and truth, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience: and let him so duly serve thee here on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

THE END.